

BIBLE EXPLORATIONS

Mar/Apr 2001
Volume 15, No. 2

Bible Explorations Online:
email: info@bibleexplorations.org www.bibleexplorations.org

...to know the love of Christ
which passeth knowledge
that ye might be filled with
all the fulness of God Eph 3:19

Form, Likeness, And Fashion #3

AS THEY PERTAIN TO MAN

Form, likeness, and fashion are translations of Greek words that differ in meaning. “Form” (morphe) denotes the complete whole of a person or thing, with emphasis on the inward character and attributes. On the other hand, “fashion” (schema) has reference mainly to the outward appearance or manner. “Likeness” (homoioima) indicates similarity and not the same in essence.

In the previous paper we considered the words *likeness* and derivatives of *form* (morphe) as they are used of men. Now let us consider “schema” (fashion) as it is used of men, and then finally look at a reference that has derivatives of both *fashion* (schema) and *form* (morphe).

Surprisingly, we found that the noun “schema” (fashion) is never used of men. However, “Suschematizo”, a verb derived from it is used of men. It is a compound word made up of “sun” (together with) and “schema”. It occurs in 1 Peter 1:14 where Jewish saints were admonished to be holy, “...**not fashioning yourselves according to the former lusts in your ignorance.**” They were not to behave according to their former desires but now they were to live showing obedience to God.

“Metaschematizo” is another verbal derivative of “schema” (fashion). The prefix “meta” indicates “after or change” and with “schema” it denotes

a change in outward manner or appearance. It is rendered *transforming* and *transformed*. This word is used of men three times in 2 Corinthians 11:13-15. There Paul warned saints of men who were changing their manner to appear as ministers of Christ just as Satan had changed his manner and deceived Eve. The men were, “...**transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.**”

“Metaschematizo” is rendered “change” in Philippians 3:21. The Apostle Paul wrote of Christ, “**Who shall change our vile body, that it may be fashioned like unto His glorious body.**” Paul reminded members of the Body of Christ that their homeland was in heaven and that Christ would change their bodies to be like His, fitted for their home above the heavens. It was possible that Christ might appear while Paul and the Philippians were alive for Paul did not expect to die soon but he expected to be released from prison and visit the Philippians. (Phi. 1:25,26) If Christ appeared their “vile” bodies, that is bodies of humiliation (flesh), would need to be changed. Paul assured saints that Christ would accomplish that. He would change (meta-

schematizo) their bodies of flesh so that they could be *fashioned like* (summorphos) His body of glory.

In Romans 12:2 we found derivations of both “schema” (referring primarily to outward shape or manner) and “morphe” (denoting the whole form with emphasis on inner character). We read, “**And be not conformed** (suschematizo) **to this world: but be transformed** (metamorphoomai) **by the renewing of your mind.**” In this we understood that we are not to be imitators or followers of this present world (age) with its systems and values because it is an “*evil age*” (Gal. 1:4); and Satan is the “*god of this world* (age).” (2Cor. 4:4) Instead, we are to be completely changed by the power of God while He renovates our minds. Being renewed inwardly we will express love and obedience to the Father outwardly.

We have discovered in this study that the words *form, likeness, and fashion* have many truths to teach us concerning ourselves. We found that what God desires is not merely outward obedience but our total transformation, which begins in the heart. We know that this miracle is possible because we read, “...**it is God which worketh in you both to will and to do of His good pleasure.**” (Phi. 2:12,13)

J. Heltzinger

A Study In The Book Of Ephesians

Lesson 5, Chapter 3

An Outline Of Ephesians 4:1- 6:24

4:1-6:20 TEACHING, AS TO OUR STATE (walk life)

A. 4:1-16 Our walk among ourselves, as worthy of our calling and members of one another

1-3 Exhortation

4-6 Unity of the Body

7-13 Gifts to the Body

14-16 Exhortation

4:17-5:21 Our walk among others, in spirit, not in flesh

4:17-19 Among the others

4:20-32 Among ourselves. Negative and positive

5:1-4 Among ourselves. Positive and negative

5:5-21 Among the others

5:22-6:9 Our walk among ourselves, as to home and family

5:21-24 Wives

5:25-33 Husbands

6:1-3 Children

6:5-8 Servants

6:9 Masters

6:10-20 Our walk among others, in spirit, not in flesh

6:10 Exhortation

B. 6:21-24 CLOSING AND BLESSING

CHAPTER 4 Read 1-16

96. Paul told those he wrote to walk worthy of the *vocation* (calling) where-with they were *called*. *Vocation* and *called* here are translations of the Greek root word meaning, "summons".

a. To what had these been summoned? 1:18; 2 Tim. 1:9

b. When was that summon given to them in the mind of God? 2 Tim. 1:9

c. What was different about that summons from all God's calls before? Philippians 3:14

d. Who are those who are summoned to this vocation? Eph. 1:3,4

97. Paul began in chapter 4 by saying, "I therefore beseech you that you walk worthy of the vocation wherewith ye are called." Therefore points back to what has been said before. What has Paul said before in this epistle that should greatly influence our walk? 2:10,22; 3:21

98. The first three chapters of this epistle are doctrine. They teach about God's plan for Christ and the Church which is His Body.

a. Whose prisoner did Paul say he was in this section? 3:1

b. Keeping in mind that the first name is emphasized, what was Paul emphasizing in this portion?

99.a. In chapter 4 when Paul began to

speaking of the walk that is fitting for members of the Body of Christ, whose prisoner did he say he was?

c. Why is this title of Christ fitting when the walk life in view?

100.a. What word in verse one describes the walk/life that is reasonable for members of the Church which is Christ's Body?

b. Are we given laws and commandments to follow for this walk?

c. How did Paul approach the saints about their walk/life? (He used this same approach with the believers in Israel's hope during the years of Acts.) See Ro. 12:1

101. Four characteristics of the worthy walk, mentioned in verses 2 and 3, are lowliness, meekness, long-suffering, and forbearance.

a. What is lowliness according to Philippians 2:3?

b. What example of true lowliness is seen in Philippians 2:5-7?

c. Describe the behavior of false lowliness. Col. 2:18,23 Where is its source?

102.a. What is meekness? 2 Cor. 10:1; Tit. 3:1-3

b. Who are the examples of meekness seen in Numbers 12:3 and Matthew 11:29?

c. Two Timothy 2:24,25 tells us that

meekness is essential in what ministry?

103.a. How would you describe one who is long-suffering with others? 1 Pe. 3:20; 2 Pet. 3:9; 1 Cor. 13:4

d. Why is it only reasonable that we are long-suffering with others? Psa. 86:15

104.a. What are we to endeavor to do as part of our worthy walk? V3

b. Will our endeavors be successful if we do not walk in the 4 ways mentioned in verse 2?

c. What is the result when saints fail to walk worthy of their callings? James 4:1-6; 2 Tim. 3:2-7

105. a. Note that we are not told to *make* this unity but that we are to *keep* (guard) it. What is this unity referred to here, which God has made? Eph. 2:14-16

b. How do we know that God has always desired unity among his people? Prov. 6:16,19

106. Verses 7 through 9 describe the sevenfold unity of the Church which is Christ's Body. List the seven elements of this unity and tell what word is repeated in each case that emphasizes this unity.

107. Verse 7 speaks of a gift that God's gives to members of the Church which is the Body of Christ.

a. What is that gift?

A Study In The Book Of Ephesians ...cont'd

b. Is the same measure given to every member?

c. What determines the measure of the gift that God gives?

108.a. What gifts were given to those of Israel's hope that are not given to us? (1Cor. 12: 7-11)

b. In 1 Corinthians 12:7-11, what do we find that is the same about the way God distributed gifts to Israel and the way He distributes our gift?

In both Israel's calling and ours, what should be the goals of those who receive God's gifts? 1Cor.4.2; 2Tim: 4:3-5; Col.4: 3-6,17

109. In verse 11 we read of gifts that the risen and ascended Christ gave to the Church which is His Body. What was the nature of these gifts?

110. Note and list the 5 offices these filled.

111. God appointed some men to special offices while Israel's Kingdom was at hand. (1 Cor.12: 27,28) Which of those offices were not given to the Church which is the Body of Christ? Eph.4:11

113. The Corinthian believers, who had the hope of Israel, were told that they were the (a) body of Christ. (The definite article "the" is not in the Greek texts.) How does that body, seen in 1Cor.12:21-27, differ from the Body of Christ in Ephesians 1:22,23; 4:15; and 5:23?

114.a. For what three purposes did Christ give the gifts mentioned in verse 11? Vs 11,12

b. What was the ultimate goal of their ministries? V13

115. According to verse 10, why was it needful for Christ not only to die and rise, but also to ascend?

116. How was Christ's victory demonstrated when He ascended? V8, See also Col.2: 14,15

117. Four goals for all members of Christ's Body are found in verse 13. List those and explain what each means.

118.a. To what realm did Christ descend? V 9;

b. To what realm did He ascend? V 10; Eph. 1: 20

c. Why is His ascension to that realm so important to us? See Eph. 2:6

119. Why are some believers unstable in their faith and go from one teaching to another? vss 14,15

120. In verse 15 "speaking the truth" may be rendered, "being the truth." What difference does this make in the meaning of this verse?

121. How can one grow up into Christ? See Col.1: 9,10

122.a. What physical operation does Paul use to illustrate the importance of every member's function in the Body of Christ? V16

b. Why is there no member of the Body of Christ whose contribution is not significant?

c. What is the result when every member functions properly, connected to one another, and holding to the Head, Christ Jesus?

Read 4:17-24

123.a. Describe the walk of life that is warned against in verses 17-19

b. Whose walk we are not to imitate? V17; Ro. 1:21-28

c. Who is giving this warning?

124.a. Though Paul preached, who had taught these saints? Vs 20,21

b. Where is truth found? See also Jn.14: 6

125. Verse 22 speaks of the "old man," meaning the old human nature. What are some other descriptive names for "the old man?" See 1Cor. 2:14; Jn. 3:6

126.a. We are to put off the "former conversation." To what does "conversation" refer? See Gal.1: 13

b. In this life, how can we put off the behavior and mind of the "old man?" Ro.6: 4,11; Col.3:9,10,16; Ro.12:2

127. Why is the old nature being corrupted? V 22

128.a. What are two characteristics of our new nature? V 24?

b. How does this affect God's purpose for us seen in Eph. 1:4?

129. What are some other names for the "new man?" 2Pet, 1:4 Ro.7: 22

Read 25- 32

130.a. In verse 25 "putting away lying" is literally, putting away "THE LIE." What does "the lie" refer to? See also, Ro.1: 25; Jn. 8:44; 2Thes. 2:11,12

b. Why should we put away "the lie"?

V25

131. Why should anger be controlled? Vs 26,27

132.a. What is stealing? See Prov.11: 1; Jer.23: 30; Ac.12: 23; Ro.1: 18

b. What were ones to do who had committed theft in the past? V 28

133.a. What should our speech accomplish? V 29

b. How does Col.4: 6 suggest the same thing?

134. Can we cause God to sorrow? V 30 If so, how?

135. Why can we say with certainty that we are in God's safe keeping until resurrection? V 30; See also chapter 1 verses 13 and 14.

136. To what extent was forgiveness of sins given to those of Israel in the past dispensation? Mt. 6:12,15

137. Why should we, members of Christ's Body, graciously forgive others? V 32 See also Col. 2:13; 3:13

138. What manner of life is unfitting for those who are members of Christ's Body? V 31

139. What should be our attitudes toward other members? V 32

J. Heltzinger

Phoenix Bible Conference 2001

April 6th-8th: Friday and Saturday meetings at Glencroft Retirement Center, 8711 N 67th Ave., Glendale, AZ. Basement of Condos. Sunday meetings at Glendale Community Center North, on 59th Ave. just north of Thunderbird, next to the Fire Station. Our featured guest speaker is Michael Mecikalski of Boscobel, Wisconsin.

Friday

7:00 pm- Barnabas Bagby

Saturday

9:00 am - Michael Mecikalski

10:00 am - Michael Mecikalski

11:15 am - Lunch Break

1:30 pm - Forrest Cottrell

2:30 pm - Michael Mecikalski

Sunday

9:30 am - Michael Mecikalski

10:30 am - Barnabas Bagby

For further information please call Jean Heltzinger at (602)972-7234.

The Great Deliverer

There are no less than 11 Greek words that the translators of the King James Bible chose to translate our English word 'deliver'. The word that we wish to consider in this brief article is the Greek word '*ruomai*'. Bullinger's Greek Lexicon and Concordance gives the following: "to draw or snatch to one's self...to draw or snatch from danger, to rescue, to deliver". In this, we find an association with the 'Deliverer' (the Lord) and the 'deliverance'.

The first occurrence in the N.T. marks the way in which the word will be defined. In Matt 6:13, the Lord instructed the multitudes to pray in this manner "...**And lead us not into temptation, but deliver us from (the) evil (one) ...**" The definite article appears with the word evil and calls our attention to the serious nature of this prayer request. They were instructed to pray to be 'drawn to the Father's side from the evil one, Satan'. From Genesis to Revelation, the great conflict of the ages, even before Adam was placed on this earth, has been the warfare carried out by Satan in an attempt to thwart the plans and purposes of God.

As members of the Church which is His Body, we can assuredly rejoice when we note that Paul uses this word in Col 1:13, "**Who hath delivered (*ruomai*) us from the power (au-**

thority) **of darkness, and hath translated us into the kingdom of his dear Son:**". What a blessed thought! We have been snatched to His side in Heavenly places: "**...hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus**" (Eph 2:5,6) Can we ask for a more secure place of protection? Delivered from the authority of darkness, i.e., Satan! What the multitudes were instructed to pray for during the Lord's earthly ministry with Israel, has now been made possible in Christ Jesus "**...when he raised Him from the dead, and set *him* at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:**" (Eph 1:20,21)

Paul's plea in Rom 7:24 was "**O wretched man that I am! who shall deliver (*ruomai*) me from the body of this death?**" We find the answer in verse 25, "**I thank God through Jesus Christ our Lord...**" and in Rom 11:26 where the word is used as one of His names, "**the Deliverer**".

Perhaps the Lord saved the best for last for the Apostle. In his last letter to

Bible Explorations is a joint effort by a group of believers. Articles submitted are not necessarily the view point of the group collectively. Free to anyone upon request.

Timothy, he uses the word three times and testifies of the wonderful truth of the Lord's faithfulness to him. "**But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions ...but out of them all the Lord delivered (*ruomai*) me.**" (2Tim 3:11) And again in 4:17,18 we read. "**Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered (*ruomai*) out of the mouth of the lion. And the Lord shall deliver (*ruomai*) me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.**"

We too can have the same confidence that Paul had, to be delivered from every evil work. As members of His Body, enthroned with Him in Heavenly places, we have been delivered to His side at the right hand of God.

B. Bagby

10-3

NON-PROFIT
ORGANIZATION
U.S. POSTAGE
PAID
PERMIT NO. 48
SUN CITY, AZ

BIBLE EXPLORATIONS
P.O. BOX 26608
Phoenix, AZ 85068-6608